



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Baltimore County, Sept. 27, 1832.

Dear Brother,—The camp meetings have now terminated in this district except one, which is appointed to commence on the 19th of October, a few miles from New Market, in Frederick Co. And blessed be the name of our God forever, that sacred power was graciously displayed on all those occasions; although not in every instance to the same extent in the conversion of sinners. For as much as an account of several of those meetings has already been published, and the ministers of the various circuits are expected to forward the necessary information, I shall decline saying any thing on the subject in this communication. It may however be proper to say something in regard to my late tour through part of Pennsylvania, &c. The quarterly meeting at Concord, Franklin County, was attended entirely beyond my expectation. On Sunday it was said that nearly one half the people were outside of the house, and the inside was crowded with attentive hearers, considerable power seemed to attend the truths delivered by the messengers of peace; but I know not that any one made a profession of conversion on that occasion.

An aged preacher of respectable talents who had been a number of years in the Methodist E. Church was taken into the M. P. Church at this meeting. The minister in charge of this circuit, bro. Doyle, had recently extended his labours to Huntingdon court house, where he organized a class, and but a few miles off another has been lately formed. Several official brethren attended from that district of country, through whose influence together with that of others of like mind. Two young preachers, brothers Sexsmith and Dorsey, have been appointed to labour in that quarter of the vineyard. Some discouraging events have transpired in parts of this circuit. Yet nothing to shake confidence in the righteousness of our institutions in the judgment of reflecting men.

On Tuesday morning I took leave of these kind Pennsylvanians, and proceeded through Tannitsburgh, Loudoun, and Mercersburgh. I reached the abode of a kind old German, not many miles from Clear Spring, in Washington County. When I entered his house, he met me with a friendly countenance, and shook my hand with as much freedom as though I had been an old acquaintance, I was scarcely seated by his fire side before he evinced a strong inclination to know what I was. Hence he soon asked me if I were not a preacher? I told him I was. Well, well, if you can only do good in the world that is the principal thing. He then proposed having his neighbours called together to hold a meeting—he however concluded it was too late in the evening, and declined it.—Before he found out that I belonged to the M.P. Church, he gave some account of a late split in

the M. E. Church in the neighbourhood of Clear Spring. He could not but side with the seceders so far as he understood the question at issue—and added that he could tell me one thing certainly: namely, that the greatest part of the wealth and christian experience had gone off with the new church. Next morning on being informed where I was travelling to, he kindly offered to accompany me to the house of bro. J. M. a distance of 6 or 7 miles. Soon after we started he found an occasion to give an account of some late changes he had underwent. The substance of which is as follows, viz: That not long since he was taken with an unusual affliction, such as he never had known any thing about before. That he called on two physicians of considerable skill, but they both told him they did not understand his case. A third was consulted, who thought he understood the complaint, and administered means for awhile, but all in vain. The patient grew worse. In this situation he became concerned about the state of his soul, and feared greatly that there was no mercy for him. His family and friends had apprehensions that he was going into a state of derangement. He continued however using various means, such as reading and prayer, in hopes of finding relief. And while very weak in body, it came into his mind to go into the mountain to pray like the Saviour when on earth, but no peace could he yet find. At another time he clambered to the top of a high, rough mountain, seeking comfort, but still all seemed in vain. And this caused his eyes to pour forth streams of tears while he bitterly lamented his state. The grand enemy of souls pursued him daily with most horrid temptations—he was enabled however to resist them. Religious books had now engaged much of his time, and the cares of the world became more and more dead to his affections. Passing by various circumstances which he told with artless simplicity, weeping as he proceeded—he found the treasure at length in his garden to which he had retired to lift his pensive sighs to heaven. A light was thrown around him in an instant, and joy sprang up in his longing soul, so that he could not keep silence, but hastened to proclaim the glad story to his family. This exstasy continued so overwhelming that he could not soon close his eyes in sleep. And now said he I care nothing about the world, for my delight is in the service of the Lord. And moreover added, I have found one rule a good thing for me, and yet it is hardly worth telling. It is this, "Before I go to sleep at night I get my mind and heart fixed on things above, and when I fall asleep thus praying, I always wake up praying in the morning."

From this epitome of the old German's experience you may guess that the whole history could not be heard without edification. My heart was warmed within, and I was constrained to cry out, "Of a truth God is no respecter of persons." This Christian belongs not to my sect or name—nor is he a Methodist of any other distinction. It was quite heart cheering both to

Bro. Mason and myself, to meet once more after an absence of more than 20 years. We could mutually relate many important revolutions in the lapse of so long a time; but perhaps no one is fraught with more interesting results than the one which has enlisted us under the same flag of ecclesiastical liberty. His house appears to have been a kind of home for the itinerant ministers in that neighbourhood for many years past. Here I learned that the Senior Bishop of the M. E. Church had spent several days not long before the late general conference. Bro. M. conversed familiarly with him on the nature of church government, and thinks he learned the bishop's creed well, on this subject. One might suppose from his high claims in church matters, that he is no friend to our civil representative institutions; but this would be doing him great injustice. He maintains that the people have rights which grow out of social relations and compacts, and therefore should be represented in civil governments. But not so of the church, "because God himself is the author of her government." Query, If this be a fact then, what kind of government has he ordained? Is it that form which places an Episcopacy at its head, and which pretends to be built on an unbroken succession from the Apostles? Or is it that Episcopacy which has been assumed in the United States, in opposition to the recommendation of Mr. Wesley? Or is it that kind of government which knows no lords over God's heritage, and regards all elders on an equality. The next day bro. Mason and I proceeded on to Williamsport, to attend a quarterly meeting which was to commence on Saturday. We soon understood that the meeting was appointed to be holden in the Presbyterian Church; as the Methodist meeting house could not be obtained. The congregation was not large the first day, but very respectful in their attention to the word preached by our aged father Forrest, who met me here. In the afternoon we called a quarterly conference, consisting of three ordained ministers—two exhorters, and several other officers in the new church. It was resolved at this conference that there be a two weeks circuit formed for the time being, and that bro. Robert Wilson be recommended as a proper person to take charge of the same until further arrangements can be made, which are anticipated before long. On Sunday morning we had a profitable love-feast and sacrament meeting—after which a large congregation assembled, and heard the gospel with solemn attention. In the afternoon they met again and heard father Forrest once more on the blessedness of the people, who know the joyful sound. At night we had another sermon and exhortation, and concluded our labours.—May the rich blessings of heaven attend our Presbyterian friends and others, who kindly gave us their hands on that occasion. It will not be long I presume until our brethren will have a house for themselves. Further particulars I shall omit in this communication, as I presume a more circumstantial account of several sub-

jects will be forwarded from that place ere long; meanwhile I will state for the satisfaction of our fellowship at a distance, that in the course of a few weeks time *one hundred and forty-three members* have been added to the Methodist Protestant Church, including three classes, namely, *Prathers, near Clear Spring—Harmony, on Virginia side of the Potomac, and Williamsport, on the Maryland side.* These places are all in the same district of country—say within a circumference of 6 or 7 miles. A history might be written of the violent attacks made by the Itinerants and others, but I shall leave them to settle that matter with Him who knows the motive and secrets of all hearts. Yours &c.

ELI HENKLE.

N. B. The above classes are nearly all seceders from the Methodist Episcopal Church.

For the Methodist Protestant.

VIRGINIA.

Northern Neck Circuit, Sept. 20, 1832.

Dear Brother,—I have been made to rejoice in spirit, in perusing the highly gratifying intelligence furnished through your columns, respecting the progress of religion, and the advancement of the Redeemer's kingdom, in the various regions of our labours. But in participating in this gracious work, my soul has been full to overflowing. The Lord hath done great things for us also, whereof we should be and I trust are grateful.

In a former communication on business, I remarked, that the harbingers of a revival were to be discovered. Since that period the Lord hath appeared in a glorious manner. And at the camp meetings held by the Baptist, Methodist Episcopal, and Methodist Protestant communities within a few weeks past, hundreds of souls have been happily converted to God. At our camp meeting, we had truly an interesting season. The number of labourers was few, and I believe all of them more or less afflicted in body, yet they toiled faithfully and God blessed their efforts. At the close of the meeting those of the new converts who were present were invited into the altar, where an appropriate and very impressive exhortation was given them.

We did not make an attempt to ascertain the number of those who professed to find the pearl of great price. And truly glad am I, that I have it in my power to make this statement. I am decidedly hostile to the adoption and pursuit of any measure that has the least tendency to excite or to feed spiritual pride, or to beget a spirit of boasting. God forbid that we should ever make members a cause of boasting.

Neither was an effort made at this meeting to increase the number of church members. Attempts of this sort I am opposed to, on the ground that it is taking an improper advantage of the excitement, existing on such occasions.

Suffice it to say then, we had a great meeting and very many precious souls I trust will rejoice in eternity on account of it. One fact gives increased interest to this work. So far as I have learned, a large number, perhaps a majority of those converted are heads of families.

Many who were awakened at this meeting have since found the Lord.

A goodly number have been received on probation, in some of the classes. And it is very certain that the revival will have the effect of giving tone and vigour to our cause in this region.

I cannot close this communication without stating, that I did not witness one single indecorous act during the meeting. All was har-

mony and peace. It is true that there were some without the camp, engaged in buying and selling, but this did not disturb us in our exercises. It is the Lord's doing, and to him alone be all the praise.

Yours, &c.

JACOB M. JENNINGS.

CORRESPONDENCE.

For the Methodist Protestant.

NORTH CAROLINA.

Warrenton, Sept. 25, 1832.

Dear Brother,—Inclosed I forward you a letter from Bro. Grant entire, as also the following quotation from another subsequently received, relating to the same tour.

"From Double Spring camp meeting I returned to Bro. Coe's, in the neighborhood of Greensborough, where I remained until the commencement of the one at Tabernacle, nine miles south east of Greensborough. Here bro. W. Harris, our President joined us, (the indisposition of his family having prevented his participating in the two first.) his labours came like a refreshing shower in time of need. Our other preachers being much exhausted by the intense services of the two preceding weeks. The congregations were large and attentive; mourners were pointed successfully to the Lamb of God, who taketh away the sin of the world. Having left the meeting previously to its conclusion, I cannot define the number of converts, but think appearances indicated as many as at either of the preceding. The cause of Protestant Methodism is triumphant in all this section of country, and had we preachers to supply the demand, its success could be greatly extended. The cry in every direction is, come and help us. Within the present conference year I doubt not but our numbers will be doubled in the Guilford Circuit, notwithstanding many of our converts join other churches for want of our societies conveniently situated. Can those who love the Lord Jesus Christ or his cause exclude these labors of love from their pulpits, and maltreat such laborers in the Lord's vineyard, as outcasts and aliens?—What is our offence that Episcopal Methodist Itinerants should treat us thus? Is it because we have dared to establish a system of government which is strictly free? Are they fearful that should their members commingle with ours in worship, love, social intercourse in general, and especially in reading our books, that they will taste the delights of brotherly equality, and dare to be free also? I learned that a circuit preacher of the opposition in that quarter, said he did not mind our preachers preaching, but he don't like the circulation of our books. This speaks volumes, our books should be zealously circulated, they will speak through darkness, which we cannot so well penetrate in any other way."

J. GRANT.

The obituary notices in your two last numbers have fallen like a frost upon my spirits.—As my eye past slowly over the narrative, and lingered at the loved names of Wallace and Mummey, my heart seemed to sink in stillness until it had almost forgotten to palpitate, and I had almost forgotten to breathe. Memory, (Oh! wondrous power,) brought in review the lovely evening I spent at Bro. Mummey's, the festive taste, the innocent hilarity, the pious cheer, the domestic bliss, so apparent; the elegant yet respectful gaiety of the children, the equally elegant yet instructive and cheerful gravity of the parents, the solemnity of Shinn, and the loving watchfulness of his guardian angel, and the nondescript sentimental originality of Wallace,

were all in view; but like the prisms of the Iris on a stormy eve, when the sun looks from the serene west upon the gathering darkness of the misty east. My memory, my imagination, by a sort of sacred, sorrowful, yet strange to say, sweet enchantment, surveyed and contrasted the scene until a sort of icy submission had freezed up my soul—but when in the sorrowful sequel the name of Mrs. Dr. Waters was added, my sullen nature not sufficiently subdued, seemed to rally in haughty, stern, yet unavailing resistance, but all in vain, I could do no more than submit; and my poor heart unsolicited, rendered its tribute of tears, under a grateful sense of that kindness which she so often and so cheerfully bestowed. Ah! King of Terrors, sad destroyer, a few more strokes like these, and should I escape, you leave me a stranger in Baltimore, already you have shrouded a portion of its scenery in shadows which I shall never forget; but thy reign is short—soon those beloved ones with happy millions beside, will wake like sweet innocents from nightly slumbers, and springing from the cold grave as from a bed of down, they will encircle the round earth in joyful acclaim, with Oh! death where is thy sting? Oh! grave where is thy victory? The joyful response will flow in the twinkling of an eye from the lips of men and angels, Death is swallowed up in victory, Death is swallowed up in victory. Oh! shall I share with my fallen friends of Baltimore in the triumphs of that glorious day, for which all other days were made. I sympathise with my dear bro. Waters, but have no fears for his safety, may the Lord in mercy spare him yet a little longer to society and to his family. The bereavement of bro. Mummey's is mournfully complete—have the children made the God of Israel their refuge? If not, they are orphans in truth. Oh! Heaven, sweet Heaven, save the family. This morning while I write, the beautiful sun sheds his golden beams upon the rich landscape scenery around my dwelling, and the boys, and bells, and bleating herds from the neighboring village, and my own little group, gamboling under the green oaks of my yard, bespeak cheerfulness; and bring back the recollections of Paradise: but the absence of Brothers Hunter, Price, and Mummey; as also of Sisters Bellamy, (dear name,) and Wallace, and Mummey, and Waters, tell me in tragic accents, it is Paradise lost. Our world with all its gaiety is widowed, and since her innocence departed, her bosom is but the death bed of her children; but for man's sake she is cursed, and we must not repine—indeed why should we? What but selfish motives can make us do so? God in mercy to our feeble condition spared our veteran band for years almost entire, even our aged ones seemed scarcely to wax old, or their holy zeal or constitutional vigor to tire. But now that our ark of christian union and freedom having past in safety the rocks and billows that threatened it, reposes in peace on the broad and elevated bosom of the most free, enlightened, and happy nation upon earth; why should not our choice spirits, qualified for more refined society and far more noble achievements, be released from these preparatory perils and toils, though dove like they should fly away and return no more? Never did an infant community send out to the land of life more illustrious emigrants: never did a church yield purer first fruits to the Heavenly Garner. Who that knew either of the Sisters who have left us, or of the Brethren who have fled, if any of our sublunary sympathies are known in the celestial regions, would prefer a welcome home by any of all the blest, Jesus excepted, to a welcome by one of these?

If any of the bonds that unite us on earth remain in Heaven, if any of the sorrows and joys that twine our spirits here are numbered there, henceforth may every Protestant Methodist feel assured, that a chosen band of spirits of the first order wait along the azure bounds of the celestial country with untiring love, to bid him welcome home—they were one with us amidst the tragedies of time, they will be one with us amidst the triumphs of eternity. Obituary compliments are hateful, but after some acquaintance with each of the individuals here named, and a long and minute acquaintance with several of them, the writer of this article is fully persuaded that neither of them is complimented by any thing said or written in relation to them, and that the awards conferred by the Searcher of hearts and Father of spirits, alone, can do them ample justice. Each of them, Sister Bellamy excepted, were tried veterans in the armies of Emanuel. She, Sister Bellamy, found Jesus by faith, in the spring of the last year, and found him by sight, being admitted into his presence without a dimming veil, the winter following. Fortune, family, and personal worth were hers to an enviable degree—but had she not found Jesus how lonely and destitute would she now have been? When I commenced these reflections I did not intend to exceed a half dozen lines, but what I have written I have written under the influence of pleasing hopes, though accompanied with sorrowful sensibilities—they are at your service if you think them of any use. Yours, &c.

W. W. HILL.

For the Methodist Protestant.

Guilford County, N. C. August 9, 1832.

Dear Brother,—To soothe the sorrows of a mind, oppressed with the care and perplexities incident to this state of mortality: to afford relaxation to a body worn down by attention to official duties; as well as to share in the outpourings of the Holy Spirit, so happily felt and enjoyed by these people; I journeyed through this hilly country to the three Methodist Protestant camp-meetings as advertised in our religious periodical, the Methodist Protestant: two of these have now passed, and as I suppose some account of them may not be uninteresting to you, I will now proceed to give a short statement of their commencement, progress and termination; the one at Hickory Grove meeting house, Chatham County, began as advertised, on the last Friday in July; in this neighbourhood there had been some revival throughout the past winter, which had continued during the spring and summer months. The congregations were large and respectable, and from the beginning were characterised by marked attention and deep solemnity during the performance of Divine service. This favorable symptom, thus early indicated, inspired the professors and preachers with hope, and their devotions were marked by a heaven born zeal, during the continuance of the meeting; the Holy Spirit kindled from breast to breast; their united prayers as holy incense ascended up to heaven in behalf of sinners: the Lord of Hosts was in their midst; and in the rich profusion of his mercies, poured the oil and wine of his love into their hearts. Sinners were alarmed and began to cry aloud for mercy; others were brought up out of a horrible pit, out of the miry clay, and set their feet upon a rock: having tasted the fountain of living waters; a new song was put into their mouths, the song of thanksgiving and praise, they began to proclaim the unspeakable riches of a dying Saviour's love. Others tremblingly alive to the things which con-

cern their souls salvation, day after day in scores fell upon their knees at the altar of God: their agonized hearts and disquieted, sin sick souls, caused them to plead mightily for mercy; the physician of souls was near, and ever and anon, the songs of triumph, and shouts of glory to God in the highest were heard in different directions; the King of all the earth, reigned and ruled in the hearts of his people. How amiable are thy tabernacles O Lord of Hosts; a thousand years in thy sight are but as yesterday: blessed are they that dwell in thy house; they will still praise thee: Praise ye the Lord all ye nations of the earth; praise ye the Lord. I have witnessed many revivals, but such a meeting as this I have scarcely ever: the number of converts, could not be precisely ascertained, some professing in the altar; others in the tents and in different places about the encampment; the number however was supposed to be between seventy and an hundred; many a soul retired from the ground with arrows of conviction, deeply transfixed in their hearts, like stricken deer wandering from their pursuers to the water brook for relief.

The Friday following the camp meeting commenced at Double Springs, in Guilford County, twenty miles from above Greensborough. The weather in the beginning was quite unfavourable, it being rainy: and I must confess other circumstances looked quite unpropitious. The congregations were large, and appeared, hard hearted impenitent and stiff necked; but there were revivalists here fresh from mighty displays of the power, majesty and stately steppings of the great Judge of the earth; these poured out their united prayers and petitions to the throne of the great Eternal, to soften the stony hearts of the people, and to give them hearts of flesh: their prayers were answered. Brother Albright of whose pulpit powers you have some knowledge, on Sunday at 11 o'clock, addressed a congregation of from two to three thousand persons, from the 13th chap. and 35 and 36 verses of St. Marks Gospel: he estimated the life of man at three score and ten years: this he divided into four grand divisions; infancy or youth, maturity or manhood, middle and old age; watches were placed at every pass, death with his leaden sceptre is continually hovering around us and claims his victims; these faithful centinels on the watch tower are proclaiming in heart rending accents to the victims at each pass, O man or woman! this day thy soul is required of thee. It was one of the most awfully sublime discourses I ever heard. The young, the full grown, the middle aged, and those on the decline of life were melted into tears; it applied to all, every one had some part or lot in this business; many cried aloud for mercy; their proud and stubborn hearts yielded to this awful and melancholy truth, all must die; this globe with all its splendid monuments must perish. The heavens hung with starry lamps, the workmanship of the great Eternal, will be veiled in darkness, nature itself hushed in silence, and all will be lost in vast eternity. Although it was apparent that hundreds were stung to the heart, yet when the mourners were called up to be prayed for, pride seemed to interpose: they at first lingered; at length one came forward, then another and another, until scores were seen flocking in. How great the change, the day before all was confusion and bustle, now all was attention, and the anxious enquirer after truth, with almost breathless anxiety listened to the preacher to catch the inspiration as he proclaimed the unspeakable riches of a dying Saviour's love. He was followed by Bro. Coe at

3 o'clock, who in soothing accents and melting tones pointed them to Christ as their only refuge, who alone was able to heal the broken hearted and bind up their wounds: difficulties now vanished and the good work was in successful progress. Sunday night an incident occurred which I hope may not be out of place to relate, it having made a lively impression on my mind, possibly it may have the same effect on yours: there was a cloth tent stretched near a log one which was fitted up for the preachers; travelling in company with some of the preachers, it was my good fortune to lodge with them in the log tent. Sunday night just as we were going to rest, a message was sent to some of the preachers to go and pray for some mourners in the cloth tent; the summons was promptly and cheerfully obeyed—one professed before ten o'clock, leaving two others in the same tent in great distress, both of whom professed before day—about two o'clock in the night I awoke, my ears being saluted with the cries, mourning and lamentation of a Miss —, despondency had seized her very soul; "there is no hope for me; I am a wretch miserable and undone forever" was her cry: these cries were occasionally followed by intervals of silence; ever and anon a deep groan or sigh would ensue: some heavenly messenger was despatched from on high to speak peace to her troubled breast; hope began to dawn upon her, the imprisoned fires of her now ransomed soul, kindled into ecstasies of love; love was the joy of her heart; the theme of her song: love to God; love to all created beings: then religion is love: God is love: O Lord send thy spirit abroad in the earth and renew the face thereof, that Christians may be more united and possess the spirit and feelings of a new convert.

The meeting continued until Tuesday; we left there about 8 o'clock on Tuesday morning, leaving many mourners and many shouting and praising God, with but two or three neighbourhood preachers to labour with them. Many of the new converts however were exceedingly useful, and assisted in warning sinners to flee from the wrath to come and fly to the outstretched arms of a crucified Redeemer. The number of converts were supposed to equal if not surpass those at Hickory Grove meeting house, viz. from 70 to 100, and among them, to the great joy of the neighbourhood was a nest of gamblers, four or five in number, entirely broken up: one of whom on Sunday after he was struck under conviction, proposed to one of his comrades to take a game, this however, although intended to stifle only served to deepen his convictions, and before day on Monday morning he was shouting and praising God.

The next camp meeting begins on Saturday, at Tabernacle meeting house, 10 or 12 miles below Greensborough, when it is over I will give you the news, with some views and speculations of a general nature, deduced from all I have seen. Yours, &c. J. GRANT.

EXCELLENT.

"Truth flourishes only in the soul of freedom. There it shoots up and sheds its fruits for the healing of the nations. Civil and religious liberty, therefore, are two of the greatest blessings which heaven can bestow on man. Thrice happy are the people who experience the blessings of a good government, unburdened by the impositions of oppression, and who enjoy the sweets of Liberty, unembittered by the curse of Monarchy, Hierarchy, Anarchy, and Licentiousness."

ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—There is a letter in the last number of the Methodist Protestant, entitled, "An Answer to a recent Enquiry," signed "A. Shinn," which contains some sentiments requiring a reply. Brother S. appears to be very doubtful of the "ability" and "disposition" of the "members" of the Methodist Protestant Church, at least in some places, to retain and enjoy the "liberty" which they have acquired. And he assigns four prominent reasons for his "doubts." The three first I shall not attempt to say any thing (particularly) about at this time; but on the fourth I feel bound to make some remarks.

Brother S. says: "As a fourth cause of doubt, that the tendency of our members to run into anarchy, is more extensive than we expected to find it. Several proofs of this might be adduced; but one is sufficient: Our 'Northern' brethren have officially resolved, in their Annual Conference, that 'all their class-meetings and love-feasts shall be held with open doors.'"

"Now it is the settled conviction of my mind, and therefore I must honestly declare it, that this implies a loose state of sentiment, productive of a corresponding course of official action, exceedingly dangerous to our institutions," &c.

What Brother S. has discovered in the resolution above, which tends, either directly or indirectly, to "ANARCHY," I am quite unable to say; to me, however, the resolution appears to have no such "tendency!"

Why does brother S. object to holding "class meetings and love-feasts with open doors?" He would answer, I presume, from the spirit of his remarks, to keep "infidels and libertines of every grade of character, from those spiritual conferences;" that they may not have the opportunity of sneering at the worship of God in "those conferences." But does not brother S. know, that, to hold "those conferences with" closed "doors," (in a land like ours, where the civil laws are a perfect guarantee to all Christians, against the abuse of "Infidels" of every description and "grade,") is the best possible method of bringing the "sneers" of "Infidels" down on the professors of Christianity?

If "those conferences" are conducted in a proper spirit and manner, which they must be, to accomplish the end for which they are instituted, "Infidels and libertines" will seldom visit them; for they are not fond of such places; and their curiosity is soon satisfied. And holding "those conferences with open doors" cuts off all opportunity for a just ground to "sneer" at the exercises of those meetings. But on the other hand, if the doors are closed, and they know nothing of the nature of those meetings, nor the manner of conducting them, have they not some just ground to "sneer," and persecute, and misrepresent "those conferences," to the great injury of the "institutions" themselves?

Again, is it not strange, that our brother S. should have so soon forgotten his own doctrine? He says, "Truth does not need sly corners of concealment, and an enterprize which cannot stand the test of open day-light, carries on the face of it, a strong presumption, that it must have taken its rise from some region of darkness." Furthermore, he says, "if our church cannot be supported without the sly ingenuity of what is called intrigue, let it go down;" AMEN! "for the experience of four thousand years has abundantly proved, that every system or 'economy' upon

earth, civil or ecclesiastical, which depends chiefly upon concealment and cunning for its success, proves to be, in the issue, a curse to mankind, and not a blessing."

But after all this, brother S. contends that "class-meetings and love feasts" should be held with closed "doors!"—and thinks, that, to hold "class meetings and love feasts with open doors" is "exceedingly dangerous to our institutions;" and that "our brethren" (at the north) "will have to retrace their steps," or they "will disgrace the cause of reform through all that region of country." Now if "class-meetings and love-feasts" are so vitally important to "our institutions," that they ("our institutions") must "dwindle into insignificance" without them, and that too with closed "doors;" does it not follow that, "our institutions" must depend upon "concealment?" And if this be the fact, is it not indubitably certain, according to brother Shinn's doctrine, that they will "prove a curse to mankind, and not a blessing?" Therefore the sooner they "go down" or "dwindle into insignificance, the better, both for the church and for the world.

Again, brother S. says, "if this (opening doors, &c. &c.) 'be not to cast our pearls before swine, I am utterly at a loss to know the import of our great Master's admonition.' This application of Scripture, I must confess, is as new to me, as it is strange! Is there a place in all the Bible, where the Lord Jesus Christ, either directly or indirectly, commands his people to assemble in private to worship God? Or where he encourages private meetings for public worship? He certainly commands us to retire to our closet, for private prayer; but he no where commands us to assemble in "class-meeting or love-feasts" with closed "doors!" Nor is there an instance recorded, to my recollection, in all the Bible, where Christ's followers, in their social meetings, attempted concealment, except where it was morally impossible to worship in any other way.

Brother S. asks, "what man of common sense will pretend, that Christians have not as good a right to retire and have confidential conversation among themselves, as other people have?" I presume no one will deny the "right of Christians to have confidential conversation;"—but where is the propriety, or necessity, for closing the "doors" in the time of "class-meeting and love-feasts?"

What is ever said or done in "those spiritual conferences," which requires "concealment?" Are they not designed for mutual religious instruction and edification? And if so, should any person be excluded from them, who may be disposed to attend? As to brother Shinn's fears and "doubts" they may be easily removed, by a practical trial of "class-meetings and love-feasts with open doors." I have been an eye-witness to "class-meetings and love-feasts held with open doors," for many years; and I have not seen the least disorderly conduct, nor the least difficulty or disadvantage to the "institutions" of the church, old or new, as a consequence. But I have seen many advantages arising from the "doors" being kept open. And my opportunities of information on these subjects have, by no means, been limited, having seen the practical results in several different states of the United States. Many reasons might be adduced in favor of "class meetings," &c. being "held with open doors." But the case, to me, appears too plain to stand in need of evidence;—therefore, I forbear.

Brother S. appears to be of the opinion, that our Northern brethren have entered into *this strange resolution*, for the sake of departing from former usages! But I can assure brother S. and the world, that it is not the fact. It is because they have found no statute in the Bible for, nor advantage arising from, the former custom of closed "doors;" but much from the latter, holding "class-meetings and love-feasts with open doors." Again, If I am correctly informed, holding "class-meetings and love-feasts with" closed "doors" never formed any part of "Methodism;" but was introduced in the year 1773, by a certain Mr. Rankin. And that it is of no advantage to any institution, good in itself, I think too certain to require evidence. But notwithstanding my present views and prejudices in favor of "class-meetings and love-feasts" being held with open doors, if brother S. or any other brother, will afford me superior light on the subject, and can convince me, that the contrary course is the most proper, I am prepared at any time, when convinced, to retrace my steps, &c.

PHILO.

For the Methodist Protestant.

THE "WHOLE CHARGE" AND THE "EMBRACE."

Mr. Editor,—If we are to understand any thing by the expression, "our whole charge," as used by the late General Conference of the Methodist Episcopal Church, it is not a part of, but the entire membership and under ministry of that church; for a part is not the "whole."—They speak of their "charge" as having performed an act: Other objects, than members and ministers, of their "charge" cannot act, therefore, other objects are not referred to.

This "whole charge" the conference say "have embraced" their "institutions" "more firmly." But the conference failed to inform us when this "more" firm "embrace" was made. If made at all, it was made between the general conferences of 1828 and 1832, or in the time of the latter. That such an "embrace" was not made between the two conferences is evident from the repeated applications made, in the intervening time, by members and ministers of that church for help to oppose the peculiar "institutions" thereof. It is further evident from the periodical prints of the Reformers. They furnish information that secessions from the Methodist Episcopal Church occurred year after year, and almost month after month, from the time of the former to the time of the latter conference.—Were these seceders a part of the conferences "charge?" And have they by letting go the hold they had on the conference "institutions" "embraced them the more firmly?" Are these circumstances the evidence by which the broad assertion of the conference is to be supported?

But the conference "re-examined" their "institutions," by which they became "satisfied" that they were correct and useful, and then they, "with" their "whole" absent "charge" "embraced them the more firmly." Take their own words. "Aroused by an attack which threatened the integrity of those institutions, we carefully re-examined them, and having satisfied ourselves of their correctness and utility, we, with our whole charge have embraced them the more firmly." But how did the conference know that this "more" firm "embrace" was made by their "whole charge?" We have seen that it was not made before the conference met, and, consequently, not known by the conference.

*For their "whole charge" we refer to their book of Discipline.

And after the conference met, it would seem, the re-examination was made, preparatory to the "embrace." How, we would ask, could they, in the course of a few weeks, "re-examine" their "institutions," communicate the result of their examination to their "whole charge," extended, as it is, from the Lakes to Florida, and from Maine to New Orleans, and receive information from the "whole" of this wide spread "charge" that they "embraced" the "institutions" "more firmly?" This, under their existing circumstances, was impossible. Here then, conference, unblushingly, speaks of knowing an act which they had no possible means of knowing. And of knowing that an act was performed, by their "whole charge," which never was, and, it is believed, never will be performed. In support of this last assertion, in addition to the evidence herein before given, we have in possession testimonials of the good standing of certain individuals as members of the Methodist Episcopal Church, which are of more recent date than the conference, and were used by the persons in whose favour they were given, as passports from the Methodist Episcopal, to the Methodist Protestant Church. There are other testimonials within our reach of similar character to those just noticed, that were used in like manner. And members within our knowledge say they are waiting an opportunity to obtain letters to recommend them to the Reformers. Others, dissatisfied with these "institutions," and but little acquainted with Reform, say they want to examine for themselves, and purpose calling to their aid, in their examination, the light of the advocates for equal rights: And all this, in view of leaving the "institutions." The conference had "charge" of all the persons alluded to in these last cases when they announced to the world that their "whole charge" had "embraced" their "institutions" "more firmly." Some of whom, were, while the conference was in session, preparing to take an everlasting departure from their highly exceptionable "institutions."

If more testimony should be wanted, it can be obtained in the columns of the Mutual Rights and Methodist Protestant of 15th June, 6th, 15th, 20th, and 27th July and 5th of August of this year, under head of "Religious Intelligence."

When this shall be published, it will be known that a falsehood has been sent out into the world. We leave you and the public to say at whose door it shall lie. But would ask? Does not this account of embracing, place the wise, the talented and "divinely authorised" General Conference of the Methodist Episcopal Church of 1832, composed of Elders, Bishops, Doctors of Divinity, &c. before the public as having acted, to say the least of it, worse than childish.

They, in a "pastoral address," say, "we with our whole charge have embraced," &c. Who does the conference give this information to? "To the people of their charge." Their "whole charge" who acted "with" them in embracing "more firmly," and who, consequently, knew as much of this "embrace" as they did? Yes.— Might not one half of the conference, with equal propriety, have given this information to the other, in a pompous address? Did their "whole charge" learn any thing by this communication?

To Reformers, composing the Methodist Protestant Church, we would say, "be strong, fear not." The flourishing and floundering (of which you hear) around the Episcopal throne, are, to your righteous cause, no unfavourable omens. For although the flourishing, may for a time, cut off the almost expiring hopes of some of your friends who are yet within the Episcopal Do-

minions, and, in reference to Reform, obscurely situated; yet, it is believed, the floundering will cause many of your old friends and others, to march out of the old dominions with a quick step. They were not expecting to be silently passed over, in a re-examination of the "institutions," as infants who are not competent to examine, nor as slaves who are not allowed to participate in such business, and then to be brought to view, as acting with the conference, in embracing "more firmly" because the conference as guardians or masters had satisfied themselves by a re-examination. They were encouraged to expect important "changes;" but, lo! a "more firm embrace" came out. They reasonably expected to be treated with respect: But, behold, they were insulted before the public: They were publicly told that they had "embraced" the "institutions more firmly," when such a thing had not even come into their minds, and while a righteous respect for their own rights occasioned their souls to recoil from the "institutions."— In hearing, they expected to hear the truth told by men "divinely authorised:" But, Alas! **** We repeat, "be strong, fear not:" the Lord "your God" has "come" and saved "you" from a state of ecclesiastical vassalage, and has raised up in your community, many men of no ordinary grade of talent, whose pens, at desirable distances from each other in our country, are as so many fountains rising and sending forth streams of truth: Most of which meet in the Methodist Protestant, and then, like a majestic river, bear down on the Episcopal throne, giving, as we believe, a tremulous motion to the whole fabric, and gradually diminishing the sandy foundation on which it stands. Hence, you hear the mutter of distant but retiring thunder. Only "fear God and keep his commandments" and you will thereby not only secure happiness to your own souls, but you will remove that bigotry and lack of confidence, the off-spring of bigotry, from the minds of many of your brethren, which have hitherto prevented them from giving the Reformers a fair hearing. They will then read with astonishment and rally to your standard. We doubt not but many of your rulers are already alarmed at the weight of piety which you have placed in the scale with the arguments of your brethren.

September, 1832.

For the Methodist Protestant.

CONSTITUTIONAL PRIVILEGES.

Mr. Editor,—We consider it not a greater privilege to have a voice in selecting our church rulers, than to have brethren who will accept and faithfully attend to the well-ordering of our church affairs. These brethren can be at no loss to know in what way we wish to be led; for, all of us have agreed that all things pertaining to our church shall be done as prescribed by a written constitution, voluntarily adopted by us all. So that, when the brother chosen to the office of a church ruler submits to his election, he knows that he is not to conduct our affairs according to the rule of his own will, but his will is to be in subjection to the constitution, which is the law of the ruler—by that, his official doings are to be tested—that is, the standard, without which representative rights would be of no sort of value.

Another consideration, Mr. Editor, I shall take leave to submit to you:—While we are boasting of our representative rights, we should not forget the delegated rights of our representatives. It is their right to order our affairs constitutionally, and our duty and privilege to co-

operate with them by cheerfully and zealously carrying to good effects their disinterested plans for our benefit.

Why, he must be strangely made and endowed, who would oppose and try to thwart the authorized efforts of his own chosen representative! Is it not as clear as mid-day, that the represented is bound to submit to constitutional doings, as that the representative is bound to do all constitutionally?

It will be a glorious day, when just principles govern the churches. When every man looks not only on his own things with favor, but with equal favor likewise on the things of others.

Some people may, in time to come, think that our's is a liberty without law. But we are under the law of liberty. Our liberty has law to do right, and law which condemns wrong. This is just exactly all the sort of liberty we ever contended for, or desire ever to have. Any body who desires another sort of liberty, is not worthy of the name of Methodist Protestant; and, if permitted to bear it, will surely disgrace this name.

Our ministers have their rights of office, and their constitutional rights. Our members have their rights of suffrage and eligibility—their right to serve as representatives, to decline, and be represented. But no one has the semblance of a right to say he will not be represented. For, this would be to say he would not be governed; as much as to say, he will be a law to himself. No, no, let us have Christianity and its wisdom, and the goodness of common citizens, and be dignified in conducting our church affairs; not proud, and heady, and ignorant of the rights of others and of our own duties. No man is law to himself in our Israel.

LAICUS.

For the Methodist Protestant.

LOVE AND OBEDIENCE.

"Love is the fulfilling of the Law." What law? The law of Christ. "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." How many have substituted the law of unity for the law of love. They give place to error, and then maintain it in its assumed place. They are taught to do so, being told that the prescribed unity is to be chosen with error, rather than truth without the prescribed unity. It is a unity in error, and the love of error for the sake of unity. This love fulfils no gospel law. The love, and unity, and peace, enjoined by the gospel, have their beginning and progression, and ending, in the truth. Why then are Christian people taught to prefer the peace and unity, founded on error! Not because of any obligations imposed on teachers and learners, by the law of love! There is an error which stands out in enormous dimensions, in broad day-light; thousands have confessed that they have seen and abhorred its enormities, yet they bring up their piety and intelligence, and republican principles, and their wives and children, and friends, and speak well for it to the public; and all this they do for the sake of a spurious peace and unity, which they choose before all things beside. Is not this to violate every law of gospel love? The law of the love of God and man, demands, without any commutations, any simulation, or dissimulation, any interests, expediency, or in expediency, that we follow the truth in all things. We are to unite in Christian love.

Why is not Christianity in alliance with this world? Because, the first is true, and the latter

a lie. How shall we receive and hold the love of the truth, and the truth in love? By sincerely regarding every one who doeth the will of our Father in Heaven, as our brother or sister. Centuries ago, the complaint was made, that "the seat of unity and of truth was usurped by a spirit, which was, practically, adverse to the truth, and which converted Christian unity into a uniformity of servitude." SOSTHENES.



BALTIMORE:

FRIDAY, OCTOBER 12, 1832.

Surely if ever there were a people professing godliness, who have been compelled, from motives of the highest and purest character, to establish a new branch of the Christian church, and who ought to feel and express their most unfeigned gratitude to the God of all grace—we, as Methodist Protestants, must be that people.

When was there a church ever formed under circumstances more propitious to its growth and prosperity than ours? In almost all past ages, the new churches have been opposed by that church which has been more or less interwoven with the interests of state policy, if not actually forming a part of the government of the nation. When the new church has been attempted to be planted under the latter circumstances, it was often done not only at the probable risk, but frequently and positively by the certain endurance of the death of its founders or their coadjutors by faggot and fire, by the gibbet, the wheel, the steel, or other cruel instruments—or they were driven into exile or compelled to wander about amongst the mountains and caves of the earth.

We frequently hear brethren complain of the opposition they meet with from the Methodist Episcopal Church—but we ask them what does that opposition amount to? Perhaps many of its members and preachers attempt to sully our fair fame—they exert their personal and family influence to injure us in our respective avocations—they point the finger of contempt, and sneer at us. This is about the utmost *they can do*—and we ought to express our gratitude to God that they can do little more.

In these United States, thanks be to God, there is no national church—but every church is at liberty to worship God according to the dictates of their consciences. Then away with our complaints, they are scarcely worth naming, much less making an unhappy influence on our hearts and feelings.

Under such circumstances and facilities, shall our members be found wanting in gratitude to God or in freely contributing to sustain our ministers? Do we believe that our cause is im-

portant to our rights as men and as Christians? If so, ought not each (if it be necessary to sustain our rights) be willing to sacrifice at least one half of our earthly possessions in support of such a cause?

If it be necessary, should not the person worth one hundred thousand dollars, be willing to sacrifice fifty thousand dollars, and so on, down to those who own but 100 dollars, in such a cause, rather than it should languish? Until there is such a feeling, at least amongst us, we are not, in our opinion, suitably affected in our good cause.

We say then, let each one be ready with his and her offerings to this holy cause. Let the members do all they should, and the preachers will be willing to bear their proportion of sacrifice;—this disposition, evinced under the renewing grace of the gospel, will lead us to an eminence as distinguished, as our principles are just.

CORRESPONDENTS.

As these are considerably increasing in the Ecclesiastical department, and a diversity of views will probably be given, we think this the proper time and place to make a few remarks.

The Methodist Protestant church has been founded by the General Convention, which consisted of representatives from every part of the United States, who chose to send delegates to said convention.

The principles on which this church are founded, are reported in the book of principles, constitution and discipline, which is now before the public. The principles and constitution contain fundamental points. The Mutual Rights and Methodist Protestant was established for the purpose of giving additional publicity to those principles, constitution, &c. and for the purpose also of defending them when attacked from other quarters. These will be admitted by all. Consequently, as Editor, we are bound to carry into efficient operation the purposes of the convention, nor shall we knowingly swerve from this purpose.

Therefore we inform all our correspondents that so far as they keep *these purposes strictly in view* in their communications, and they are written free from personal asperity or unkind personal allusion, (as we believe the most which have appeared, evince,) we shall be happy to welcome their contributions to our columns. Whilst all of a contrary character, intended to substitute new principles, rather than to carry out those adopted, will be laid aside. Free discussion will be permitted in reference to the best modes of carrying into operation the principles of our church.

We again renew our sincere thanks to our former correspondents for the particular interest they have manifested for sustaining and promoting the leading objects of our church principles, and respectfully solicit their continued

contributions. We can assure them their labor has not been in vain, but on the contrary we believe many will rise up and call them blessed. Our paper is welcomed, as the herald of piety and ecclesiastical liberty in every state in the Union. We have communications on this subject which gladden our hearts in prosecuting our arduous and responsible duties.

ERRATA.

On page 147 of the current volume of your paper, second column and in the 3d and 9th lines from the top, the word "Doges" occurs, instead of which should be, Doeg's. And in same column, 7th from the top, the name Ahimelech, should be in place of Abimeleck.

D. G.

Warren County, Ohio, Sept. 23, 1832.

Dear Brother,—I am happy that I have it in my power again to communicate through your excellent periodical, that news which all true christians delight to hear, and which gives joy even in Heaven, that is the conversion of sinners.

Our camp-meeting for Xenia Circuit, commenced on the 31st of August, and closed on the 4th of this inst. there were about thirty large tents, well furnished; and there was no occasion for a reproof to be given to an individual within the encampment, during the whole meeting, and all quiet around the outside. But the best of all was, the Lord was with us to bless his people, and convert sinners, between ten and fifteen professed to find pardon, and about fifteen joined our church at the time and since, as the fruits of that meeting and numbers more deeply convicted.

Our camp-meeting on Concord Circuit, commenced on the 14th of this month, and closed on the 18th, this was one of the best I ever attended, though labourers were few, their lack was, in a great degree supplied by the zeal and industry of our lay brethren. There appeared but little excitement until Saturday night. On the Lord's day, under two sermons, preached to a large assembly, the arrows of the Almighty flew thick, many were deeply wounded, and glory to God, he was present to heal. The work went on, sometimes at the stand and sometimes in the tents, and many of different ages, say from ten years old to upwards of fifty, were liberated from the cruel bondage of satan. Forty-seven names were taken: of those who joined at this meeting, a goodly number of young men, and a large majority of that class, who respected themselves before they got religion, I mean the genteel and well informed. O! praise the Lord for his goodness, and for his wonderful works to the children of men, such glorious manifestations of the approbation of God, toward our infant branch of his church, is going down very well with us, how it goes down with those who are still prophesying that reform is going down, I leave them to publish. Concord Circuit has increased in numbers within two years not far from three hundred. Brother Dobins, who has travelled it during that time, I think is above sixty years of age, and brother J. Dolby, Sen'r. who has been with him the six last months, is not far behind him in age, they may both be said to be sons of thunder. O! that when they lay their armour down, to receive their crowns with many stars in them, it may please God to call some of those young men to take the armour up and make use of them with as good success as their fathers in the gospel. Yours, &c.

ADJET MCGUIRE

Pipe Creek Circuit, Oct. 1, 1832.

Dear Brother,—Some time since I sent you a very brief account of our camp meeting on this circuit, but I don't know whether or not you have received that account. I now send you some more intelligence of a pleasing nature, relative to our gracious Lord's kind dealings with us in this part of his vineyard. At several different appointments on the circuit, God is graciously pouring out of his spirit in rich effusion on the people, and souls are crying for mercy, and obtaining forgiveness through the merits of Christ. For some time I have thought that the clouds of mercy were gathering over us—such deep and serious attention was paid to the preaching of the word—our congregations gradually increasing, and those congregations with streaming eyes listening to the glad tidings of salvation, all went to say that things were ripening towards a revival of the works of God. And now my brother, the heavenly showers of divine grace are falling among us. There appears nothing wild or enthusiastic, it has not been produced by an excitement of the animal feelings, but God by the influence of his holy spirit hath wrought this thing. At New Market, the work appears to be the most extensive, five or six at our evening prayer-meetings professing to have found peace, and others groaning for deliverance, and for some time I believe, more or less at almost every meeting, have found peace. There have been a few females the subjects of this work, but by far the greatest proportion is young men, I hope they will be faithful to the Grace Given, and that God will daily add to their number, such as shall be saved. Yours, &c.

ISAAC WEBSTER.

OBITUARY.

For the Methodist Protestant.

MR. JOHN ELIASON.

The eulogy of the dead is so indiscriminate, that the minds of those who recognize a constant responsibility to God, for whatever they say, in writing or speaking, are often left in doubt in regard to the propriety of offering even a just tribute to departed worth; lest friendship might betray them into an error which is too common. It is our purpose if possible, to guard against this amiable weakness of our nature, in presenting a short notice of an intimate and beloved friend, who has left the troubled scenes of time, for the unchanging realities of eternity.

JOHN ELIASON, the subject of the following remarks was born in Cecil County, Maryland, on the 6th of December, 1763, and died in Georgetown, D. C. on the 19th September, 1832, in the 69th year of his age, after a few hours illness of the cholera.

His parents, who were members of the established church, taught their children to fear God, and to reverence his house and ordinances. And although one of the consequences of the revolution was a removal from the neighborhood of our departed friend, of almost all ministerial instruction, yet we are credibly informed, that so far from participating in the worldly pleasures and dissipations usual for young men under such circumstances, the bias of his mind was to virtue and religion from his youth up. Being thus piously inclined, he was prepared to give an attentive ear to the word of reconciliation by whomsoever proclaimed, and about the age of twenty-one years, through the instrumentality of Methodist preaching, became the subject of the converting grace of God, and was enabled

to testify, that Jesus Christ has power on earth to forgive sins. He immediately joined the Methodist Episcopal Church, much against the wishes and admonitions of his friends—it being considered at that time a reproach to be called a Methodist. But in making this choice, he evinced a firmness of purpose, which was a characteristic in after life—to discharge duty, and leave events to God.

From this period, to the time of leaving his native place, his house was the hospitable home of the Methodist preachers, who regularly travelled, or occasionally visited that section of country. And in his removal to the place of his late residence, his house still continued to be open to the servants of God, who ever received the most undeviating kindness and attention, and shared with an unaffected welcome in his means, which were dispensed with a free and benevolent hand. The first conference that met in Georgetown, was held at his house. As a member of the Methodist Episcopal Church, he was highly esteemed for piety, and as an officer thereof, for a faithful discharge of the various duties which devolved upon him, as Steward, Leader, and Trustee.

Having grown up with Methodism, and being an observer of its principles and movements, he became an early advocate for a lay representation in the General Conference, after that subject was agitated. And as a representative of his brethren attended several conventions of Reformers in Baltimore; assisted in the adoption of the "Conventional Articles," and on his return from the discharge of this latter duty, was Chairman of the meeting which adopted these articles in Georgetown, and organized "the first associated Methodist Church" in the United States.

In the death of Mr. Eliason, four children have to mourn the loss of an affectionate and indulgent parent; the Methodist P. Church, one of its most respectable and liberal members; the community a valuable citizen; and his acquaintances a kind and faithful friend, and hospitable neighbour.

The attack was so violent, and the agony of pain so great, that it was with much difficulty he could speak to his friends who surrounded his dying bed. A short time however before his death, he called two of his sons, and only daughter to him, and after giving them some other advice, requested them to "meet him in heaven." To the Rev. Mr. Stier, his pastor, who asked him if he realized his confidence in God—he replied that he did. These facts, with an irreproachable christian character of forty-eight years standing, leave us no cause to sorrow as those without hope; but the comfortable assurance that our friend and brother, has only vacated a seat in the church below, to fill one in the church above—that he has left the turmoils and temptations of time, for the blissful abode of life eternal.

D.

For the Methodist Protestant.

Mr. Editor,—The following extract will inform you of the death of one of our best members:—

THE REV. THOMAS HANNA.

I have a short sketch before me, written by his aged and pious widow, and transmitted by a friend. From this I glean the following particulars. Brother Hanna was born in Scotland, in the town of Ayr, where he resided until he was twelve years of age. He then adopted the seafaring life, in which he continued until twenty-one years of age. On the 15th of June, in the

year 1782, he arrived in America. Up to this period of his life—as he has been frequently heard to say, he was entirely ignorant of the comforting doctrine that a man may know his sins forgiven. At a religious meeting, held on Fell's Point, Baltimore, he was made acquainted with this precious privilege. In 1785 he was married, and, at once, with the content of his wife, took up family prayer, which he continued through life. In the latter part of 1787, he realized the privilege of which he had before only heard; he embraced the gospel to the joy of his soul; and soon after joined the Methodist Episcopal Church in Baltimore. In 1797, he received another christian degree, and was enabled to profess himself a subject of sanctifying grace. "From that time" says the sketch before me—"his life was a pattern worthy of emulation to all who knew him." In 1800, he was licensed to preach. As a preacher, he was faithful to his duties, and his labours were distinguished by a holy zeal and the accompanying power of the Heavenly Spirit. "The last time he preached" says the document to which I am constantly referring, he warned the people with more than usual fervour and seemed to think it was the last time he should ever meet them here." For an account of the closing scene of his life, I furnish you with Mrs. Hanna's concluding remarks:—"The following Wednesday, he was taken unwell. On Thursday, (the day for his class to meet) some of them called to see him. He said he could not go to the meeting-house; but if they would meet here, he would attend to them. About ten o'clock, the same night, he was taken worse. But in the greatest affliction, he said—"Glory to God! I have held out faithful to the end!" When I perceived him losing his health fast, I asked him if he felt Jesus precious to his soul? and saw his way clear to glory? He answered distinctly—"yes."

Thus, on the 8th of Sept. died a father in Israel. Full of years and rich in faith, he has entered upon his long-sought and everlasting rest. The church cannot but feel her loss—but she dare not murmur. The one to whom she looked with so much love and veneration, has been gathered to the society of the pious fathers of olden days and in converse with them and communion with God, he will rejoice forever. I forbear farther observations, although I am almost induced to send you a sermon upon that exultant exclamation: "Glory to God, I have held out faithful to the end!" A man of more than three score years and ten—retrospecting his long life—remembering all the temptations of the world—the flesh and the devil—his own helplessness—his thousand fears of falling;—and then thinking of the sufficiency of the grace of God, by which he had been sustained;—and then, examining his heart, finding a consciousness of acceptance;—and then, indulging his hopes, anticipating the sure and glorious reward;—Oh! how natural and rapturous is the saying—in view of past support, present safety, and a speedy admission into heaven.—"Glory to God, I have held out faithful to the end!" So said St. Paul. "I have kept the faith!"

Before I close, it may be important to mention that in March, 1829, brother Hanna became a member of the Methodist Protestant Church. It may also be well to state that his death was caused by a most severe attack of the prevailing epidemic. St. Michael's is but a small village, generally remarkably healthy. More than 20 deaths, it is said, have occurred there by cholera.

Yours, &c.

Easton, Sept. 19, 1832.



POETRY.

From the New York Evangelist.
THE WIDOW'S MITE.

"And he saw also a certain poor widow casting in thither two mites."—Luke xxi. 2.

The Saviour look'd, and many came
To cast their gifts before the Lord;
Some in the hopes of gaining fame,
And some to hear their Master's word.

The rich of their abundance gave,
Of gold and silver laid in store,
While some who had a pittance saved,
Did freely give,—who could ask more?

Again he look'd, and saw a form
With trembling limbs approach the place;
Humility and love were warm,
And shone in her with matchless grace.

Two little mites her hand contained,
Although her all, she freely gave;
Knowing they would not be disdained,
By him who came the world to save.

The Saviour saw the gift, though small,
And said to those who stood around,
"She of her substance giveth all,—
More than ye gave it will be found."

Kinderhook, August 22, 1832.

A.L.

THE MERCY SEAT.

BY REV'D HUGH STOWELL.

From every storm of wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy seat.

There is a place where Jesus sheds,
The oil of gladness on our heads;
A place, than all besides more sweet;
It is the blood-bought mercy seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend,
Though sundered far, by faith they meet,
Around the common mercy seat.

Ah! whither could we flee for aid
When tempted, desolate, dismay'd,
Or how the hosts of hell defeat,
Had suffering saints no mercy seat?

There! there on eagle wings we soar,
And sin and sense seem all no more,
And heaven comes down, our souls to greet,
And glory crowns the mercy seat.

Oh! let my hand forget her skill,
My tongue be silent, cold and still;
This bounding heart forget to beat,
If I forget the mercy seat!

THE DAY OF JUDGMENT.

BY SIR WALTER SCOTT.

The day of wrath! that dreadful day,
When heaven and earth shall pass away;
What power shall be the sinner's stay?
Whom shall he trust that dreadful day?

When, shrivelling like a parched scroll,
The flaming heavens together roll;
When, louder yet, and yet more dread,
Swells the high trump that wakes the dead.

Oh, on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou, O Christ! the sinner's stay,
Though heaven and earth shall pass away.

INTELLIGENCE.

FIVE DAYS LATER FROM EUROPE.

By the packet ship Hannibal, Capt. Hebard, from London, left Portsmouth on 3d Sept. the editors of the New York Standard have received their regular files of London papers to the evening of Sept. 1st, and Portsmouth papers of the 3d.

The intelligence is not very important, except as to the prospect of a war, which is becoming more probable daily. The German Diet at Frankfort, of which so much has been said recently, appears to have had other designs than merely controlling the small states.

The following is an extract from a circular addressed by the French Minister of War to the military authorities of the departments:—Positive information has been received that the Frankfort Diet has selected numerous agents to be sent into all parts of France, to ascertain the number and state of discipline of all the regiments." (Here follows a list of the military men, particularizing the officers of engineers chosen by the Committee named by the Diet for this purpose.) "The Minister of War, therefore, desires the authorities to be active in their endeavors to detect these agents, and prevent them from obtaining the information they are in search of."

The English electors appear to care very little now for the election franchise which they had taken so much trouble to obtain. It is necessary to register the name of the voter, and the fee for the registration is one shilling; accounts similar to the following are coming in from all parts of the kingdom.

The number of Freeholders in the North Riding of Yorkshire who have sent in their claims to be registered, is remarkably small. In many of the parishes not above one-fourth of the electors have given the requisite notice.—*Leeds Intelligencer*.

It is affirmed, that very few more than one-third of the electors of the Northern Division of the county of Wilts. have registered their votes.—*Bath Chronicle*.

The London Courier of Sept. 1st, says, "We have received Dutch papers to the 29th, German papers to the 25th, and French papers to the 30th inst. They contain as usual, now, really nothing of any interest. The French papers seem glad of the St. Simonian trial, to make a stir about. We gave the result of it yesterday. There is no news from Oporto, but we have heard reports that the inhabitants of the interior are forming Guerilla parties in support of Don Pedro. The danger is that these Guerilla parties may be really nothing more than a sort of legitimate banditti. The grand point for Don Pedro is to keep possession of the city of Oporto. Time, accident, and foreign encouragement may do the rest.

The great object of interest at home at present is the forthcoming evidence of the witnesses examined by the Bank Charter Committee.

On Tuesday evening a Courier arrived at Paris from London with despatches for the Minister for Foreign Affairs, which were of such importance that Count d'Argout was in consequence occupied till one o'clock in the morning, when he sent of a courier to Brussels.

The Breton of Nantes of the 11th inst. has the following extract of a letter of the 28th ult. from Bourbon Vendee:—The Chouans have within the last few days made their appearance almost at the gates of this town, in the commune of Clouseaux, and also at Genetouse, on the road to Stables d'Oloune. On Tuesday, upwards of twenty of them entered the house of Madame Millet, within the township of Clouseaux, took her keys, searched her house, and carried off two bags of money, one containing 1,000, and the other 300 fr.

The disturbances at Montpellier were renewed on the evening of the 24th inst. Some Carlists of the lower class went to Le Heyron, armed with bludgeons, where a few republicans were singing patriotic songs. Shouts of *A bas les Republicains! A bas Carlites!* were immediately exchanged between them. Some of the Carlists even cried *Vive le Drapeau Blanc!* A commissary of Police, accompanied by a military detachment, proceeded to the spot, and dispersed the crowd that had assembled round the combatants, and seven of the legitimists were arrested. No attempt to disturb public order was afterwards made.—*Galignani's Messenger*.

FRENCH FUNDS, Aug. 20.—Five per cents, 98f. 90; Three per cents, 68f. 95c.

CHOLERA AT LIVERPOOL, Thursday.—New cases 37; deaths, 23; recoveries, 67; remaining, 239.

BUSINESS DEPARTMENT.

TO OUR SUBSCRIBERS.

It will surprize you to be informed that the publisher is at this moment very considerably in advance for the first volume—but such is the fact—astounding to you and mortifying to him. We struck from our list last January 700 names of persons who had not paid after having given them previous notice—had we continued all those, our list would have been much larger, but we should have been much injured.

Our dependence is upon our present list of subscribers. We published in January last, that we believed we had the best list, for the number then on it, in the United States. We hope we had good grounds for so saying, and if all who stand on the list at present shall have remitted between this and the first of January next, we shall be fully borne out in the statement. We hope they will every one remit forthwith.

Three dollars, according to the terms, are expected from each unpaid subscriber for the present volume. A remittance, through the post office, of a five dollar bank note, by the first of January next, from such, will be in full for the present and next year. All such as do not remit by the first of January, will be charged two dollars and fifty cents—and if not paid until after the first of July next, will be charged three dollars.

All new subscribers, who pay two dollars between this and the first of January next, will be entitled to receive the paper next year.

All new subscribers, after the first of January next, will be charged two dollars and fifty cents—nor will the paper be sent, without the advance, to any new subscribers. We do not wish to accumulate more accounts than are now open for the paper. The General Conference will expect a close of the accounts, and it will give us pleasure to report but very few unsettled.

For the information of those who have never read Dr. Mosheim's Ecclesiastical History, we would state this valuable work contains, amongst numerous other subjects, the following, viz:

"A clear and faithful narrative of the transactions, revolutions, and events, in all ages, of the Christian church, both *internal* and *external*—the calamities in which the Christians of the first ages were involved—the origin and progress of the sects and heresies which troubled her—the various forms of religion which sprung up in the different ages—the religious controversies, their importance, and the arguments on *both sides*—the transactions, wars, and measures of the Roman Pontiffs, to the period of the writer.

It comprehends both the *external* and *internal* condition of the church, and so connects each event with the causes and instruments which have produced it, that the reader must observe the displays of Providential wisdom and goodness in the preservation of the church, and thus find his knowledge as well as piety improved. It furnishes the history of its ministers, rulers, and forms of government—it exhibits the periods when its governments were administered jointly by the *pastors* and the *people*—and also how, in process of time, the scene changed, the pastors were seen affecting an air of pre-eminence, and trampled on the right and privileges of the whole community, assuming to themselves supreme authority, both in civil and religious matters, and that this invasion of the rights of the people was carried to such a height, that a *single man* administered, or pretended a right to administer, the affairs of the *whole church with an unlimited sway*," &c. &c.

Surely every lover of religious and civil liberty who can spare five dollars, ought to have a copy of this work. The work will be forwarded to order to those who obtain subscribers, and they will forward the amount of their subscription lists as early as possible thereafter.

TERMS.

Three Dollars for the year's subscription, if not paid by the first of July.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.